

HISTORY OF ANTHROPOLOGY

Newsletter

vol. 1:2 spring 1974

PROSPECTS AND PROBLEMS: II

The first issue was more of a hassle than we expected, and some of you no doubt noted typographical errors, blurred ink, and missing pages. Nonetheless, the response was gratifying enough to inspire us to produce at least one more issue, and with the experience of the first behind us, we hope the technical quality of this one will be better. For the present, we are still producing this entirely on the basis of the resources of various members of the editorial committee, but we cannot do this beyond this issue. Those institutions or professionally employed scholars who wish to receive further issues should send two dollars. Students should send one dollar. While we will not immediately remove you from the mailing list, we would appreciate your subscription which would assure future publication. (Checks should be made out to: The History of Anthropology Newsletter.)

The Editorial Committee

Robert Berkhofer, U. of Wisconsin
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Regna Darnell, U. of Alberta
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Timothy Thoresen, U. of Texas

Communications should be directed to either of our Chicago members, Bieder (Newberry Library, 60 W. Walton St., 60610), or Stocking (Department of Anthropology, U. of Chicago, 60637).

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

THE NATIONAL ANTHROPOLOGICAL ARCHIVES, SMITHSONIAN INSTITUTION

Curtis M. Hinsley, Jr.

The National Anthropological Archives of the Smithsonian Institution is a mine of vast, untapped resources in the history of American anthropology in the nineteenth and twentieth centuries. The official records and correspondence of the Bureau of American Ethnology, from its founding in 1879 to its dissolution in 1965, form the central collection of the Archives. These records not only tell the story of the Bureau but also trace developments in every field of American anthropology for nearly a century. The records of the first thirty years (1880 to 1910), when the Bureau was the undisputed center of anthropological activity in the western hemisphere, are particularly critical for examining the professional development of American anthropology. From 1879 to 1906 outgoing correspondence is filed in various series of letterbooks, some according to official -- John Wesley Powell, Frank Hamilton Cushing, W.J. McGee, and William Henry Holmes -- and others according to topic; incoming correspondence for the same period is filed according to correspondent. After 1906 incoming and outgoing correspondence is filed together according to year and correspondent. The BAE correspondence books are supplemented by large collections of field notes and personal correspondence of early Bureau workers: Cushing, Matilda Coxe Stevenson, James Mooney, Garrick Mallery, Cyrus Thomas, Alice Fletcher, Francis LaFlesche, and others. In addition to these papers the Archives has inherited the collection of manuscripts of North American linguistics and mythology begun in the middle decades of the nineteenth century by Joseph Henry and George Gibbs and continued by Powell's Bureau.

In this century, in addition to the official correspondence of the Bureau the Archives holds the massive papers, notes and correspondence of John P. Harrington as well as the field notes and manuscripts of other anthropologists such as Neil Judd, F.H.H. Roberts, William Duncan Strong, James A. Geary, Frank M. Setzler, Sister Inez Hilger, and the recently acquired papers of Ethel Cutler Freeman. Other major collections include the state reports of the Works Progress Administration archeological projects (1934 to 1942) and the extensive records of the River Basin Survey.

The Archives is also the repository for the intermittent records of the Department of Anthropology of the United States National Museum from 1885 to the 1950s. The recently unearthed records for the first twenty-five years, which consist chiefly of the notebooks and correspondence of Otis T. Mason and Walter Hough, are the most complete; they provide valuable insight into the early development of museum anthopology in Washington. The extensive papers of Aleš Hrdlička, covering the first four decades of this century, are important for the study of physical anthropology in America in the early twentieth century, and of the development of the National Museum's Division of Physical Anthropology in particular.

The Archives holds the official records of a number of anthropological organizations. Locally, the records of the Anthropological

Society of Washington from its founding in 1879 to the 1960s includes correspondence, minutes of meetings, and membership information. The ASW, which founded the American Anthropologist in 1888, was particularly significant on a national scale in its first thirty years, and the records for this period are most complete. The Archives also recently acquired the official records of the American Anthropological Association from 1917 to 1967. In addition, the Archives has partial records of the American Ethnological Society (1925 to about 1950), the American Society for Ethnohistory (1955 to 1970) and the Society for Historical Archaeology (1968 to 1972).

In the last two years, under the direction of Dr. Herman J. Viola, the National Anthropological Archives has undertaken a program of reorganization and expansion, with the object of both increasing its collections and making them more accessible to scholars. The result has been a large amount of new accessions as well as some remarkable discoveries within present holdings. Any research planning a project in the history of late nineteenth or twentieth century American anthropology should check the holdings of the Archives. Inquiries should be addressed to: National Anthropological Archives, Smithsonian Institution, Washington, D.C. 20560.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

RADCLIFFE-BROWN AND THE AMERICAN ANTHROPOLOGIST: A RECORD OF THEORETICAL IMPACT IN THE UNITED STATES

Elvin Hatch

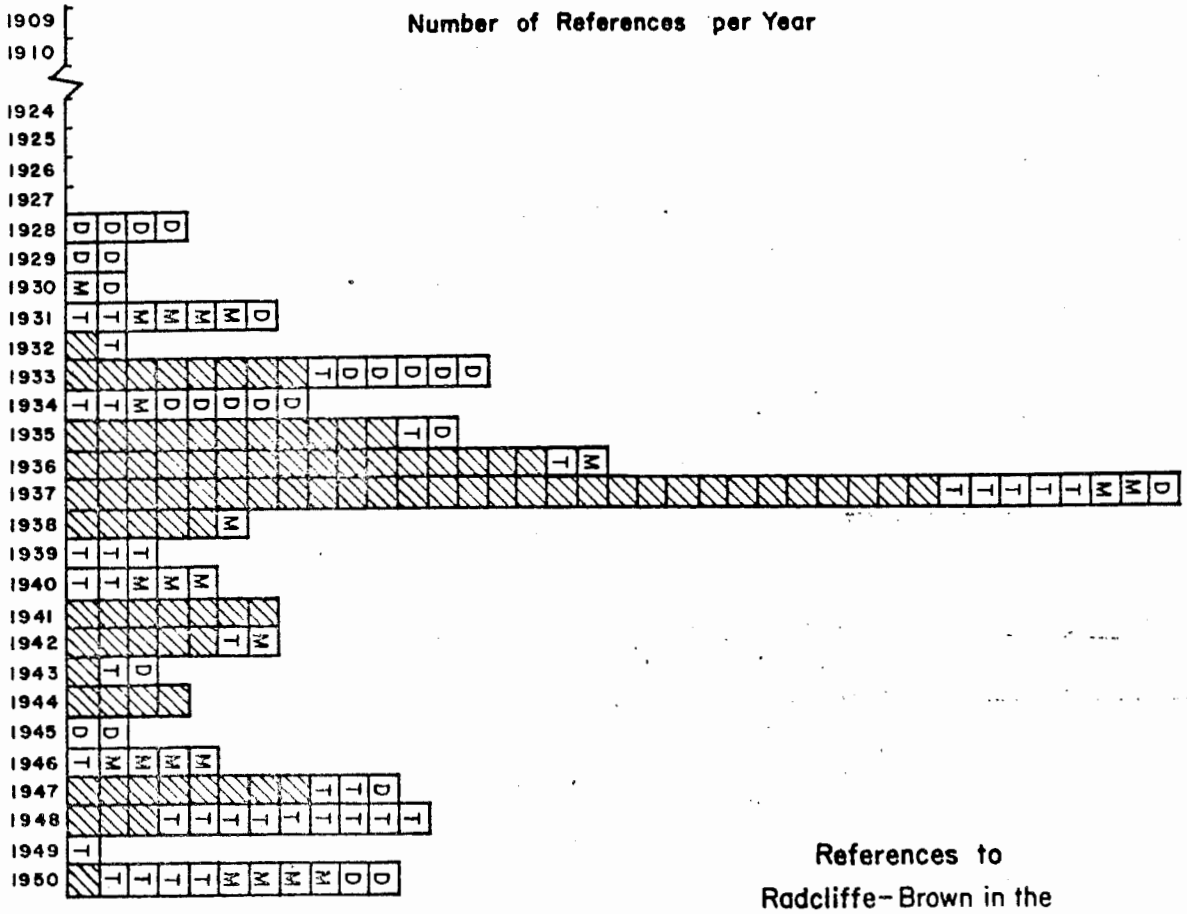
When A.R. Radcliffe-Brown died in 1955, he was one of the most prominent anthropologists in the world. Nevertheless, some of the details of his professional trajectory are still somewhat obscure. For example, when did his name become prominent among American anthropologists?

To answer this question, I scanned the American Anthropologist (AA) from 1909, the date of his first publication, through 1950, noting every instance in which his name or his work was mentioned. Some references were undoubtedly missed in this reading, but the pattern which emerged is clear (see the accompanying chart). Citations to his work do not begin until 1928 and then are almost entirely to his data on the Andaman Islanders and the Australians. In 1931 the nature of the references begins to change; increasingly they refer to the theoretical elements of his scheme rather than to the data he gathered in field research.

The lack of citations prior to 1928 reflects in part the strong ethnographic focus of American anthropology before about 1930. American anthropologists devoted virtually all their research energies to the North American Indians prior to that time, and although they may have kept abreast of ethnographic research in other parts of the world, they gave scant attention to such places as Australia or the Andaman Islands in their scholarly works. American anthropologists were also impatient with theory, and consequently unlikely to be stimulated by Radcliffe-Brown's functionalism when it first appeared in the early 1920s. This

indifference towards theory is illustrated by Lowie's review of The Andaman Islanders, which appeared in the AA in 1923 (pp.572-75). The review is over three pages in length, but it contains only slight mention of the theoretical contributions of Radcliffe-Brown's book.

Nevertheless, it seems unlikely that the failure to cite Radcliffe-Brown's work prior to the late 1920s can be explained entirely by the geographical focus of American anthropology or by its impatience toward theory. Evidence suggests that his ideas simply had not yet penetrated to this side of the Atlantic, for the theories of some writers -- including W.H.R. Rivers, W.J. Perry, Grafton Elliot Smith, R.R. Marett, and Lucien Lévy-Bruhl -- did receive occasional comment in the AA during the teens and twenties. An article written by Radin, entitled "History of Ethnological Theories," appeared in the AA in 1929 (pp. 9-33); the article contained general discussions of the work of a number of writers, but it made no mention whatever of Radcliffe-Brown. This omission would have been inconceivable in the mid-1930s.



References to
Radcliffe-Brown in the
American Anthropologist
1909-1950

KEY

This chart omits articles written by Radcliffe-Brown, reviews of his books, and newsy items concerning such matters as his whereabouts. The chart includes references to him found in articles written by others, as well as citations found in book reviews written by others about books other than his own. This limitation was imposed in order to emphasize the degree to which he had intruded into the normal stream of thought of American anthropology.

D Data--a brief reference citing data reported by Radcliffe-Brown.

T Theory--a brief reference citing some feature of Radcliffe-Brown's theoretical scheme, such as his functionalism or his attempt to locate natural laws behind society.

M Miscellaneous--a brief reference to Radcliffe-Brown which does not fall into either of the above categories.

▨ Extended general discussion--each shaded square represents approximately one-half page of discussion devoted to Radcliffe-Brown.

RESEARCH IN PROGRESS

THE LETTERS OF SIR JAMES FRAZER: A REPORT OF RESEARCH

Robert Ackerman

My interest in Frazer began in my dissertation (Columbia, 1969) on "The Cambridge Ritualists and the Origins of 'Myth Criticism'," a study of the group--Jane Harrison, Gilbert Murray, F.M. Cornford, and A.B. Cook--who first applied certain anthropological ideas to literary criticism, thereby initiating what has come to be known as "myth and ritual" criticism.[1] In the process of writing this multidisciplinary dissertation, which led me into classical scholarship, history of religion, and philosophy, I became absorbed in the so-called British rationalist anthropologists of the turn of the century, and it was a natural step to Frazer, the most considerable among them.

As the first step to an eventual biography, I am preparing an edition of his letters (with fellowship support from the ACLS for 1973-74). In such undertakings one must decide first whether one wishes to present every epistolary scrap (most appropriate for literary figures), or to make a selection. Because (as it turns out) Frazer was not a man who poured out his soul in his letters, and also because of the additional several years that would be required to be sure of having canvassed every possible source, I intend what might be described as a comprehensive selected edition.

I fortunately secured the cooperation of Trinity College, Cambridge, the holders of Frazer's copyrights for both published and unpublished writing. Beyond this, I have been the beneficiary of several happy facts: that Frazer's letters have survived in remarkably large numbers,

with the vast majority of them accessible in libraries; that the largest group by far, in the files of Macmillans, his publishers for fifty-five years, was recently donated to the British Museum; that Frazer's handwriting is clear, and that--good scholar that he was--he nearly always dated his letters. So far I have collected xerox copies of about a thousand letters, of which I estimate some two-thirds will be published.

To date there aren't many "bombshells." I have, however, turned up several letters that show Frazer, contrary to received opinion, expressing doubts about the comparative method. The main body of new material is of course biographical in character--and here the edition will be an extraordinarily valuable source, not only for Frazer but for those with whom he was frequently in touch, including Hartland, Roscoe, Haddon, and Malinowski. Although Frazer's ideas are acknowledged (even by those who think little of them) to have had powerful effects on the development of modern intellectual culture, especially on the literary side, his life remains little more than a blur. There have been two brief journalistic biographies by R.A. Downie (one of Sir Jame's last private secretaries), and a few reminiscences by the next generation of anthropologists (most notably by Malinowski), but Frazer's shyness and modesty, the redoubtable nature of Lady Frazer, and the precipitous decline in his reputation since the thirties seem effectively to have discouraged much work in this area.

I would appreciate information on the whereabouts of any Frazer letters, especially in relatively out-of-the-way libraries or in private hands, and would be glad to receive reprints or references concerning him. In return, I should be pleased to share my knowledge of Frazer, and/or his letters, with any who care to correspond (care of the English Department, Hamilton Hall, Columbia University, New York, NY 10027).

[1]Cf. my "Some Letters of Cambridge Ritualists," Greek, Roman, and Byzantine Studies, 12 (1971), 113-136; "Jane Ellen Harrison: The Early Work," GRBS, 13 (1972), 209-230; "Writing about Writing about Myth" (review-article), Journal of the History of Ideas, 34 (1973), 147-155; "Verrall on Euripides' Suppliants 939ff," GRBS, 14 (1973), 103-108; "Frazer, Myth and Ritual," JHI, forthcoming; "Sir J.G. Frazer-A.E. Housman: A Relationship in Letters," GRBS, forthcoming.

RESEARCH NOTES:

(Although the initial response has been gratifying, we are sure from prior knowledge of what's going on that we have not received reports from everyone doing research in the history of anthropology. Over time we hope our coverage will become more complete. As we receive them, and as space permits, we plan to include brief reference to all research reports which indicate a clearly defined project in the history of anthropology, either here or under "Dissertations in Progress." We offer our apologies to several whose reports were postponed to this issue, and to Drs. Beckham and Frantz, whose names were misspelled in the first listing.)

Michael Banton, Professor of Sociology at the University of Bristol, England, and author of Race Relations, is working on the racial philosophy of Charles Kingsley and on doctrines of race in the mid-nineteenth century.

Lowell John Bean, Associate Professor of Anthropology at California State University, Hayward, is working (with Jack Young) on Constance Dubois, a California novelist who became concerned for the legal and social rights of native Americans.

Robert Berkhofer, Professor of History at the University of Michigan, author of Salvation and the Savage, is working on white images of Indians from 1500 to the present.

Robert E. Bieder, Associate Director of the Center for the History of the American Indian, The Newberry Library, is working on the history of American ethnology from 1780 to 1880 and the importance of the American Indian in its development.

Ralph W. Dexter, Professor of Biology at Kent State, is working on a biography of Frederick Ward Putnam, archeologist and promoter of the institutional development of anthropology at Harvard, New York, and the University of California. Dexter has published a number of papers on aspects of Putnam's work.

Elvin Hatch, Assistant Professor of Anthropology at the University of California, Santa Barbara, is working on the growth of ecological studies in American anthropology, and on American functionalism. Hatch's recent Theories of Man and Culture (Columbia University Press, 1973) is written from a historical viewpoint.

Stephen Holtzman, Assistant Professor of Anthropology at Northern Illinois, is doing a study of Anthropologists' Initial Reactions to Darwinism (Cf. Recent Doctoral Dissertations).

Dell Hymes, Professor of Folklore and Linguistics at the University of Pennsylvania, author of a number of works relating to the history of anthropology and linguistics, is working (with John Fought) on the historiography of structural linguistics in the United States.

Victor Karady, chargé de recherche, Maison des Sciences de l'Homme, Paris, is doing a sociological study of the emergence of French academic anthropology (1870-1950), and editing selected anthropological essays of Henri Hubert.

N.P.F. Machin, Poplar Farmhouse, Marshside, Centerbury, Kent, U.K., is writing a biography of Capt. R.S. Rattray, Government Anthropologist among the Ashanti during the 1920s.

Joan Mark, Research Fellow, Peabody Museum, Harvard, is working on a history of late 19th century American anthropology (Cf. Recent Doctoral Dissertations).

Joseph McHugh, Assistant Professor of Anthropology, University of Iowa, is working on the uses of comparison in Lewis Henry Morgan's works on social organization.

D.J. Mulvaney, Professor of Prehistory, Australian National University, is writing a biography of the Australian anthropologist Sir Walter Baldwin Spencer. Mulvaney contributed a chapter to M.W. Walker's recent biography of A.W. Howitt, Come Wind, Come Weather.

Peter Slater, Assistant Professor of History, Dartmouth, is doing a study of "Franz Boas and the American Physical Character: The 'Head-Form Study' of the U.S. Immigration Commission, 1908-1911".

DISSERTATIONS IN PROGRESS

(Our appeal for information from authors or supervisors had only limited success. We are still interested in hearing about dissertations in progress, especially at the doctoral level.)

Judy Braun, candidate in American Civilization at George Washington University, is working on a Master's thesis on "The North American Indian Exhibits at the 1876 and 1893 World Expositions."

Gerald Broce, Instructor, Lake Erie College, Painesville, Ohio, is completing a dissertation on "Herder and the Genesis of Cultural Relativism" at the University of Colorado.

Susan Dwyer-Shick, Instructor in Anthropology, Drexel University, Philadelphia, is doing a dissertation on the concept of folklore and the American Folklore Society from its founding until the death of Franz Boas, for the Department of Folklore and Folklife, University of Pennsylvania.

Paul Erickson, Instructor in Anthropology, St. Mary's University, Halifax, Nova Scotia, is completing a dissertation on "The Emergence of Hominid Phylogeny and the Origins of Western Man" for the Department of Anthropology, University of Connecticut.

Paul Heyer, doctoral candidate in anthropology at Rutgers University - Livingstone College, is doing a dissertation on "Marx and Darwin as a Comparative Problem in Philosophical Anthropology."

Curtis Hinsley, Fellow at the Smithsonian Institution, is completing research for a dissertation on "Anthropology in Washington, 1846-1910" for the Department of History, University of Wisconsin.

Rhett S. Jones, Director of Afro-American Studies, Brown University, is completing a dissertation in History on 18th century English perspectives on non-whites in the Carribean.

James N. Ryding, Department of Sociology, Free University of West Berlin, is writing a dissertation on "The Emergence of Ethnology in Berlin from 1830-1870: A Case Study in the Sociology of Science."

Jana Sálat, student of the Institute of Ethnology of the University of Vienna, is doing a dissertation on the life and work of S.F. Nadel (1903-1956), the Viennese-British social anthropologist.

(See also Modell and Ryan listings, HAN, No. 1.)

ORAL HISTORY PROJECTS:

Several readers expressed interest in oral history projects, and we plan in a future issue to include a listing under Sources for the History of Anthropology. We would appreciate it if anyone knowing of or involved in such a project would send in descriptive material.

BIBLIOGRAPHIC ARCANA

RECENT WORK BY SUBSCRIBERS:

Fowler, Don and C.S., "Anthropology of the Numa: John Wesley Powell's Manuscripts of the Numic Peoples of Western North America, 1868-1880', Smithsonian Contributions to Knowledge, No. 14, 1971.

Karady, Victor, "Naissance de l'ethnologie universitaire," L'Arc, 48 (1972), 33-40.

....., "Note sur les thèses de doctorat consacrées à l'Afrique dans les universités françaises de 1884 à 1961," Social Science Information (Paris), 11 (#1), 65-80.

Strug, David, "Manuel Gamio, la escuela internacional y el origen de las excavaciones estratigraficas en las Americas", America Indigena 31 (#4, 1971).

SUGGESTED BY OUR READERS:

Bernard Fontana (Arizona State Museum) notes a number of recent articles in Ethnohistory. Volume 16 (1969) includes William Fenton, "Answers to Governor Cass's Questions by Jacob Jameson, a Seneca" (113-139); R.W. Dexter, "Correspondence between Lt. R.E. Peary and Prof. F.W. Putnam on Arctic Ethnology" (177-189); Peter Corris, "Ethnohistory in Australia" (201-210). Volume 17 (1970) includes Stephen Kunitz, "Benjamin Rush on Savagism and Progress" (31-42); W. Fenton, "A Further Note on Jacob Jameson" (91-92). Volume 18 (1971) includes Peter Pratt, "Peter Du Ponceau's Contributions to Anthropology" (147-158); Florence Ellis, "Across some Decades (emphasizing the American Southwest, 295-307); Stephen Kunitz, "The Social Philosophy of John Collier" (213-229). Volume 19 (1972) includes Robert Euler, "Ethnohistory in the United States" (201-207).

Bill Sturtevant, whose knowledge of arcane bibliography should entitle him to run this department, offers (among others that may be included later) several recent titles in other languages than English:

Klaus Müller, Geschichte der antiken Ethnographie und ethnologischen Thoriebildung, von den Anfängen bis auf die byzantinischen Historiographen (Weisbaden: Franz Steiner Verlag, 1972); and Angel Palerm, Historia de la etnologia: los precursores (México: Centro de Investigationes Superiores, Instituto Nacional de Antropología e Historia, 1974) (a collection of readings).

We encourage others to submit items, especially if grouped by some classificatory principle, although we cannot guarantee to print every item submitted, due to space limitations.

RECENT DOCTORAL DISSERTATIONS:

Holtzman, Stephen (University of California, Berkeley, 1970)
"History of the Early Discoveries and Determination of the Neanderthal Race."

Mark, Joan (Harvard University, 1968)
"The Impact of Freud on American Cultural Anthropology, 1909-1945."

(See also Ackerman, supra)

BIBLIOGRAPHIES AND SYLLABI:

Several readers have suggested the possibility of listing mimeographed (or otherwise duplicated) bibliographies and course syllabi. While we are aware of the existence of various materials of this kind, we feel that we should only list such items when the authors or compilers indicate specifically their willingness to respond to all requests for copies. Anyone so willing should write to us with descriptions of the material they have to circulate. Alternatively, individuals interested in obtaining bibliographic materials of a specific sort may indicate their interest in our queries column, thereby allowing scholars with relevant information to respond individually without being swamped with random requests.

CLIO'S FANCY -- DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

THE TUSKEGEE NOD IN AMERICAN ANTHROPOLOGY

(The following item from the papers of Franz Boas in the American Philosophical Society is reproduced with the permission of the Society.)

Nov. 30, 1904

President Booker T. Washington
Tuskegee Normal and Industrial Institute
Tuskegee, Ala.

Dear Sir, --

A young gentleman, Mr. J.E. Aggrey, of Livingstone College, Salisbury, N.C., desires to study anthropology at Columbia University. He is a full-blood negro, and, so far as I can learn, his standing is such that he will require at least one year of undergraduate work before he can be admitted to university study. That is to say, it will require at least five years before he could become an independent investigator in the science in which he is interested. From what I hear from my colleagues who made his acquaintance at the session of the summer school, he is a very bright man. He is, however, without means, and will require support in order to complete his studies. I do not know whether it would be possible to obtain this support here in this city, but I do not think it is unlikely. On the other hand, I very much hesitate to advise the young man to take up this work, because I fear that it would be very difficult after he has completed his studies to find a place. On the other hand, it might perhaps be possible for him to study for two or three years and to take his degree of master of arts, and then to obtain a position in one of the higher schools established for his race. I feel that the matter is a rather delicate one, and I do not wish to advise the young man or to assist him in beginning a study which may ultimately put him in a most unfortunate position. I should be very much indebted to you for your advice in this matter.

It is of course evident that if he developed into a good scientist, he could do excellent work particularly in Africa, which would be of the very greatest service to science. This is a consideration which makes me desirous of assisting him. On the other hand, I am very much afraid that it would be almost impossible to find a place for him even in this field. Perhaps by proper application, if he were the right man, it might be possible to get him into Colonial service of one of the European countries that have colonies in Africa.

Yours very truly,

F. Boas

That Boas should have felt it necessary to write such a letter is a reminder of just how much his critique of racist assumption was enmeshed in the context of contemporary racial relations. The reply that came ten days later was archetypically Washingtonian: so many bright young colored men had taken courses without practical value only to end up as

Pullman porters, etc. Although apparently denied entry to anthropology by the Tuskegee nod, Aggrey went on eventually to become a Ph.D. candidate in sociology at Columbia and in the 1920s became involved in the African educational philanthropy of the Phelps-Stokes Fund. He eventually returned to his native West Africa as Assistant Vice-Principal of the University of the Gold Coast, remaining thoughout an exponent of Washingtonian educational principles. Eventually, Boas did in fact train black students in anthropology, most notably Zora Neale Hurston.

(We particularly encourage readers to submit items for Clio's Fancy. Both of these have so far come from the same source, who is by no means inexhaustible.)

NEWS AND NOTES

HISTORY OF SCIENCE SOCIETY

The meeting of the Midwest Junto of the History of Science Society at Bloomington, Indiana, on April 11-13 included two papers on the history of American archeology: one by Kevin Hart (Kansas State) on "Government Geologists and the Early Man Problem in North American Archaeology, 1879-1907"; and one by Ralph Dexter (Kent State) on "Historical Aspects of the Calaveras Skull Controversy."

AMERICAN ETHNOLOGICAL SOCIETY

The meeting of the American Ethnological Society, of April 26-28, focused upon the history of anthropology. The first of three sessions included papers by John R. Cole (Drew) on "Fieldwork, Archeology and Museum Studies: Their Role in the Four-Fold Definition of American Anthropology"; Robert E. Bieder (Newberry Library) and Thomas Tax (Chicago) on "Ethnologists to Anthropologists: A Brief History of the A.E.S., 1842-1871"; Curtis M. Hinsley, Jr. (Smithsonian) on "Amateurism and Professionalism in Washington Anthropology: 1879-1910"; and Arthur Einhorn (Jefferson Community College) on "Franklin B. Hough." In the second session there were papers by Regna Darnell (Alberta) on "Brinton and the Institutionalization of Anthropology in Philadelphia"; Margot Pringle Liberty (Pittsburgh) on "The Native American 'Informants': The Contribution of Francis LaFlesche"; and Alexander Lesser (Hofstra) on "The A.E.S.: The Latter New York Phase." The last session was on Robert Redfield and papers were presented by Ansel Hansen (Alabama) on "The Birth of R. Redfield's Yucatan Project: The Agony of Studying Merida"; Milton Singer (Chicago) on "The Chronological Development of Redfield's Thought: The View from Madras"; and Charles Leslie (New York University) on "The Hedgehog and Fox: Science and History in Redfield's Thought." These papers will be published in a forthcoming Proceedings of the American Ethnological Society.

HISTORY OF ANTHROPOLOGY IN CANADA

Two sessions on the history of Canadian anthropology are scheduled for the August 23-26 meeting of the Canadian Sociology and Anthropology Association in Toronto, one on "The Early Years" and one on "Regional Studies". The papers include the following: H.T. Epp and L.E. Sponsel, "Major Personalities in Anthropology in Canada, 1860-1940": Richard J. Preston, "Sapir's

Anthropology in Canada"; Douglas Cole and Ann McMurdo, "Anthropology at the National Museum: the Sapir Years"; E.S. Rogers, "History of Ethnological Research within the Eastern Subarctic"; David Damas, "Social Anthropology of the Central Eskimo"; Richard Slobodin, "Sub-Arctic Athapaskan Studies"; Marjorie Halpin, "The Contributions of William Beynon to West Coast Ethnology." The Sessions were organized by M.M. Ames, Department of Anthropology and Sociology, University of British Columbia.

AMERICAN ANTHROPOLOGICAL ASSOCIATION

A symposium of "Cultural Perspectives on the History of Anthropology in North America" will be held as part of the annual meeting of the American Anthropological Association, scheduled for November 20-24 in Mexico City. Fifteen papers will be presented for discussion; all of these will be available for advance reading. Specific details regarding distribution of papers and the time of the session will be announced in the Preliminary Program. For other information, contact Timothy H.H. Thoresen, Department of Anthropology, University of California, Berkeley, California 94720.